A SYNOPSIS OF COUNCELS.

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CHAP. I.

Of *Synods* in General.

1. *Synodography* is that, which ſo Methodically doth lay before our eyes a Synopſis of Councels, and other Eccleſiaſtical meetings, that it may clearly appear to him that doubts, how any caſe may be enquired after, and what may be determined concerning it being found.

2. A Councel is a free publick Eccleſiaſtical meeting, eſpecially of Biſhops, and alſo of other Doctors lawfully deputed by divers Churches, for the examining of Eccleſiaſtical cauſes according to the Scriptures, and thoſe according to the power given by common Suffrages, without favour of parties to be determined, in matters of Faith by Canons; in caſes of Practice, by Preſidents; in Diſcipline, by Decrees and Conſtitutions. Therefore,

3. They are to be called. 1. For the deciding of Popiſh and Political Controverſies, which more properly belong to Diets, Parliaments, and Aſſemblies. 2. Neither is it an office appertaining to the Pope to Aſſemble; much leſs (except he be ſpecially elected thereto by the Aſſembled) to ſit as chief over them. 3. Neither may others, unleſs Biſhops, or ſome otherwiſe deputed by their Churches, in them paſs a determinative ſentence. 4. Neither may any ſentence or de-

cree be admitted as neceſſary unto Salvation, unleſs it hath ſtrength and authority from the Word of God. 5. Neither may publick Decrees be rejected by private perſons who conſent unto them by their Deputies, but they muſt acquieſs in them and ſuffer them, until an Authority frees equal to that which did bind.

4. Such have been and frequently happen, as
1. *Judicial.*
2. *Apoſtolical.*
3. *Oecumenical.*
4. *Controverted.*
5. *Rejected.*
6. *National.*
7. *Conferences.*

INQUIRIES.

3. Whether
1. Councels are of Divine Authority and ſimply neceſſary? *Neg:*
2. The Authority of convening Councels reſts in the power of one perſon, or ſome certain Prelates or Princes? *Neg.*
3. Councels may be called to determine political Affairs, or private Controverſies? *Neg.*
4. Only Eccleſiaſtical Prelates have determinative Suffrages in them? *Aff.*
5. A controverted place of Scripture may be more ſafely ſought from Councels than from private Doctors? *Aff.*
6. The Decrees of Councels contrary to the plain Text of Scripture are of any validity? *Neg.*
7. We muſt acquieſs in the Decrees of a Councel, at leaſt not publikely oppoſe them, till the like Authority of diſſenting men give us liberty ſo to do? *Aff.*

CHAP. II.

Of *Judaical Councels.*

1. UNder the Title of *Judaical Councels*, we comprehend not, either, 1. The *Sanedrim Gedolah*, constituted of 72 Elders, *Num.* 11. 24. Or 2. The *Sanedrim Katon*, a Consistory of 23 persons sitting at the Gates, *Deut.* 16. 18. Or 3. The three *Dijanims*, the Deciders of Controversies in smaller Towns, *Matth.* 5. 22. Because such as these were appointed for the preserving of Doctrine, Worship and Discipline, as well in the Commonwealth, as in the Church; but the more solemn meetings about extraordinary affairs for the confirming, removing, or reforming any thing as the matter required.

2. Such meetings were

1. At *Sichem* under *Joshua* and *Eliazer*. 1. Concerning prohibiting Society with the Gentiles. 2. Concerning the rooting out of strange gods. 3. Concerning the burying of *Josephs* bones in his own possession, as he himself commanded, *Josh.* 24.

2. At *Hierusalem*, the first under *David*, *Gad* and *Nathan* being his assistants. 1. Concerning the numbering of the *Levites*. 2. The distribution of the Priests into 24 Classes. 3. Concernin each of their offices, 1 *Chron.* 13. which *Hezekiah* restored, 2 *Chron.* 29. 25.

3. At *Carmelita* under *Ahab* and *Elias*, where 1. The worshipping of *Baal* was discussed. 2. The true worship of God was miraculously confirmed. 3. Severe punishment was inflicted upon the Worshippers of *Baal*, 1 *Kings* 18.

4. At

4. At *Hierusalem* the second under *Hezekiah*. Concerning 1. The purging of the Temple. 2. The instituting of true Worship according to *Daniel*'s prescript. Where it is probable was a Decree made concerning the transcribing of *Solomon*'s Proverbs, according to the Title, *chap.* 25. 2 *Chron.* 29.

5. At *Hierusalem* the third under *Josiah* and *Helkiah*, in which, 1. The Temple again was purged. 2. Idolatry was rooted out. 3. The Covenant with the Lord renewed, according to the Book of the Law found by *Helkiah* amongst the rubbish of the Temple, 2 *Kings* 33. 2 *Chron.* 34.

6. At *Hierusalem* the fourth under *Zorobabel* and *Ezra*, and other chief persons of the *Jews* that returned from the Captivity of *Babylon*, in which, 1. The Canonical books were chiefly by *Ezra* set in that order as now we have them. 2. The *Pesukim*, *Parashim* and *Hepsukim*, were added for the distinction and reading of the Text. 3. The *Masoreth* with the *Tikkum Sopherim* was begun and prosecuted for the preserving and transmitting to posterity the holy Language by Hebrew points and other marks, *Elias Levita*, *Præf.* 3. *Masor. Genebr. Chron.* 2. *p.* 183.

7. That which is called the Synod of the Wise under *John Hircanus*. 1. Concerning the receiving of the *Pharisees* and *Scribes*, with their leaders *Sammai* and *Hillel*. 2. Concerning the condemning of the *Sadduces* with their Authors, *Sadoc* and *Bajethos*, who for that reason betook themselves to the *Samaritans*, denying the immortality of the Soul, and that there is any reward in the World to come. Where 3. some suppose the Books which we call

call *Apocryphy* were made Canonical by the third Canon of the *Hebrews. Genebrard. Chron. l. 2. p. 197.*

INQUIRIES.

1. The Tradition of the *Cabala* was injoyned at the Synod of *Sychem*? *D.*
2. Some of *Solomons* Proverbs were perfected and transmitted to posterity by *Hezekiah's* servants according to the Decree of any Councel, or otherwise? *D.*
3. The *Masoreth* and Hebrew points borrowed their authority from the fourth Councel at *Hierusalem*? *Probable.*
4. The writings which we call *Apocriphal* were brought into the Canon by any Synod of the *Jews*, vid. *Genebr. Chron. l. 2. p. 190.* and *197*? *Improbable.*

3. Whether

5. The Epicurism of the *Sadduces*, or the proud and covetous Hypocrisie of the *Pharisees* was more intolerable to the Pious and Orthodox, or more pernitious to the Church? *D.*
6. That meeting under *Ptolomy Philometer* concerning the antiquity of the Temple of *Hierusalem* and of *Samaria*, mentioned by *Josephus*, *Antiq. l. 13. c. 6.* is rightly reckoned by some among the *Jewish* Synods? *N.*
7. The convening of the Priests and Scribes by *Herod* only for inquisition of the place where Christ was born, was rather an occasional consultation than a Councel? *Aff.*

CHAP.

CHAP. III.

Of *Apoſtolical Councels*.

TO Apoſtolical Councels are referred thoſe, which are found to be celebrated, either 1. Againſt the Apoſtles, or 2. By them. Againſt them were convened (that the Goſpel, if it were poſſible, ſhould be ſmothered in the very Cradle) 1. *Annas*, *Caiphas*, *John* and *Alexander*, with the whole Generation of Prieſts, *Acts* 4. 6. who ordained that none ſhould ſpeak or teach in the name of *Jeſus*, *v.* 28. 2. The ſame Perſons were convened with the *Sadducees*, where the Apoſtles deſigned for Maſſacre, were freed by *Gamaleel*, and their puniſhment was mitigated, and they diſmiſſed only with Whipping, *Acts* 5. Their third Council judged *Stephen* to be ſtoned, *Acts* 6. 12. In the fourth Councel under *Ananias*, *Paul* was beaten, and well nigh torn in pieces between the *Phariſees* and *Sadducees*, *Acts* 23. 10. The fifth is ſaid to be called by *Ananias* the younger, where *James* the Brother of the Lord, with ſome others, were ſentenced to death, *Joſeph. Antiq. l.* 20. *c.* 8.

2. Th

2. The Councels celebrated by the Apoſtles are commonly noted,

1. For the ſubſtituting of *Matthias* in the place of *Judas* who betray'd our Saviour, *Acts* 1.
2. For the election of ſeven Deacons, *Acts* 6.
3. For not preſſing the Ceremonial Law, ſeeing that Juſtification may be obtained by the Grace of God alone in Chriſt, *Acts* 15. 11. in which may be obſerved an exact Directory for the following Councels.
4. For the toleration of ſome legal obſervations for a time, that by ſuch a condeſcention the weaker ſort might be gained, and the Mother Synagogue honorably interr'd and aboliſhed, *Acts* 21. 18.
5. For the meeting wherein was compoſed the Apoſtles Creed, by the Apoſtles met together, every one contributing his part.
6. For the meeting which did obtrude to the Church 85 Canons under the notion of the Apoſtles authority, concerning which there are various Controverſies.
7. For the meeting at *Antioch*, where among nine Canons, the eighth commanded Images of Chriſt to be ſubſtituted in the room of Heatheniſh Idols, the other pious Canons being deſtitute of the Authority of the Synod. *vid. Bin. Tom.* 1. *p.* 19. *& Longum. p.* 147.

INQUIRIES.

3. Whether
1. The Apoſtles met together in any Synod for the Compoſing of the Creed which we have? *D.*
2. The Canons commonly termed Apoſtolical, be unjuſtly attributed to the Apoſtles? *A.*
3. The Author, Authority, or Number of them be certainly known. *vid. Joverium p.* 2. *N.*
4. The Epitome of Apoſtolical Conſtitutions found in *Crete*, and publiſhed by *Charles Kapellicus* be of any moment? Conſult *P. Crab*? *N.*
5. The Aſſumption of the Bleſſed Virgin at a Convention of the Apoſtles, hath any ground or foundation? *N.*
6. The Councel held at *Antioch* concerning approbation of Images, be altogether Imaginary? *A.*
7. That compleat Councel of the Apoſtles, *Acts* 15. may be an example for all other Synods to imitate? *A.*

S. Clement the Diſciple of *Peter* wrote them in *Greek*. *Dionyſius* the leſs did tranſlate them into *Latine*.

CHAP.

CHAP. IV.

Of Approved *Oecumenical Councels.*

SECT. I.

Of the *Greek* or *Eaſtern Oecumenical Councels.*

1. OEcumenical or General Councels are ſuch wherein Biſhops and other Learned men out of every Country, may freely meet together for the diſcuſſing and determining of Eccleſiaſtical affairs, piouſly, prudently, and orderly, without favor of Parties according to the Word of God, and the received Canons of the Church.

2. Such are { 1. *Greek* or Eaſtern. 2. *Latine* or Weſtern.

3. Of the *Greek* Councels as the more famous may be reckoned,
1. The *Nicene*, the firſt.
2. Of *Conſtantinople*, the firſt.
3. Of *Epheſus*, the firſt.
4. Of *Calcedon*.
5. Of *Conſtantinople*, the ſecond.
6. Of *Conſtantinople*, the third.
7. The *Nicene*, the ſecond.

A. D. 235. *Hillar. Socrat. L. 2. c. 29. Baron. ann. 359. N. 27. Longus.*

4. The first *Nicene* Councel so called, because it was Celebrated at *Nicea* in *Bithinia* (where afterwards the *Arians*, that they might make this void, called another Councel) by the Authority of *Constantine* the Great, in the time of *Julius* the First, and *Sylvester*, Popes. 2. It consisted of 318 Bishops, *Hosius* of *Corduba* being President, having for his Associats *Potomon* of *Heraclia*, *Papnutius* a *Theban*, of whom each lost an eye for Christs cause, together with *Paulus* of new *Cesaria*, who for the same Profession was compelled to carry an hot Iron in his hand; and *Eustachius* of *Antioch*, who in the name of the Councel entertained the Emperor with an elegant Oration, with many more famous for Learning and Miracles. 3. The Canons of it being only twenty (nor is it sufficiently manifest how warrantable) came to the hands of Posterity. Perhaps this hapned by the power and subtlety of the *Arians*. Some obtrude more lately found by the Jesuits *Turrianus* and *Pisanus* in some hidden places of *Arabia*, which the more Judicious do little esteem. 4. Three things especially are reported as condemned by this famous Synod. 1. The *Arian* Heresie, blasphemously denying the Son to be Coeternal and Coessential with the Father. 2. The dissent of the Eastern from the Western Christians about the Celebration of the Passover, in a manner different from the Jewish Custom. 3. Together with the Schismatical dissentions of the *Melitians* and *Novatians*, by which they created perpetual Troubles to the Orthodox Bishops. 5. In this Councel the Emperor burnt all the accusations which the Bishops brought against each other as unworthy to be seen. 6. An illiterate Christian grapling with a proud boasting Philosopher, who with his reproaches persecuted Christianity, stopped his blasphemous mouth. 7. In which also *Paphnutius* a single man did confute some who were earnest against the Marriage of the Clergy. Consult about this with *Gelasius*, *Cyzicenus* & *Scultet Analysis. Socrat. Hist. Tripartit.* l. 2. c. 8. *Ruff.* l. 10. c. 1. *Bell. de Consil.* l. 1. c. 5. & 13. *Calvin. Instit.* l. 4. c. 7. §. 1. *Camerar. Hist. de Concil. Nicen.*

A. D. 313. 5. The First of *Constantinople*, under *Gratian* and *Theodosius* the Great, and *Damasus*. 1. Consisting of 150 Bishops.

2. It

2. It is not manifeſt who ſat in this as chief, unleſs it was *Cyrillus* of *Hieruſalem*. 3. They condemned and diſcharged *Macedonius* Biſhop of *Conſtantinople*, for his perfidious oppoſing the Deity of the Holy Ghoſt, together with *Maximus Cynicus*, by reaſon of his Doctrine againſt Diſcipline, mentioned *Can.* 6. Of whoſe Canons *Caranza* reckons only 7, *Longus* 9. All which, except the firſt concerning the receiving the *Nicene* Belief and the baniſhing of the Hereticks, are rejected by the Roman Church. 5. The Emperor null'd all Confeſſions except that of thoſe who acknowledged Chriſt Coeſſential with the Father, which our preſent Liturgy retains under the name of the *Nicene Creed*. 6. It is thought that *Gregory Nazianzen* compiled it, according to the ſence of the Synod. 7. Theſe words [*and the Son*] which confirms the Holy Ghoſts proceeding from the Father and the Son, are known to be added to this Creed by *Benedictus* the ſeventh, which *Leo* the firſt and third, his Predeceſſors, dared not to attempt. *Longus ex Lombard.* 1. *Sent. D.* 11. *Bonavent. & aliis*, *Theodoret. Hiſt.* l. 5. c. 6. & 10.

6. The firſt of *Epheſus*, was fortunatly called under *Theodoſius* the younger, promoted by *Celeſtine* the firſt. 2. In this two hundred Biſhops condemned *Neſtorius* of *Conſtantinople*, together with *Cariſius* his flattering Presbyter, who inſtead of two Natures, acknowledged divers perſons in Chriſt, and therefore pleaded that the Bleſſed Virgin ſhould be ſtiled χριστοτόκος only, and not θεοτόκος. 3. In this only *Cyrillus* of *Alexandria* is recorded Preſident. Whom *Neſtorius*, being piouſly and brotherly invited to a better Opinion, proudly contemned; and having craftily allured *John* of *Antioch* unto his party, Anathematized him and the Councel, who had formerly Anathematized him. 4. The matter being related to the Emperor, and throughly underſtood, *Cyrillus* with his is cleared, & *Neſtorius* with his party is baniſhed to *Oaſis*, a ſandy Habitation, where like another *Cain*, roving here and there, and blaſpheming, at length his tongue being conſumed and eaten up by Worms, he breathed out his laſt. 5. There are two Copies of this Councel, the firſt obſerving 8, the ſecond 13 Canons, which are comprehended in

A. D. 434.

The Mother of Chriſt, and not the Mother of God.

in the Anathema's of *Cyrillus*. 6. They are carpt at by *Theodoret*, but by *Cyrillus* they be freed from Objections. 7. The *Maſſilianites*, termed alſo *Euchites* and *Enthuſiaſts*, were condemnged by this Councel, and thereby the integrity of the *Nicene* Creed confirmed. *Vid. Liberatum in Breviar.* cap. 11.

A. D. 455. 7. That of *Calcedon*, in *Bythinia* follows, conſiſting of ſix hundred and thirty Biſhops, called by *Martianus* the Emperor, who with his Wife *Pulcheria* was preſent at the ſame, againſt *Eutiche* Abbot of *Conſtantinople*, and *Dioſcorus* of *Alexandria*, his Champion, and it condemned the ſuppoſititious acts of the Councel held at *Epheſus*. 2. They affirmed one only Nature to be in Chriſt after his Incarnation, to wit, his Divine Nature. 3. Concerning the Preſident of this Councel, excepting the Emperor, and Judges, Moderators, (who are not named) there is no certainty. By favoring parties between *Lee* the firſt of *Rome*, and *Anatholius* Patriarch of *Conſtantinople*, matters were for the moſt part tranſacted. 4. The actions according to *Caranza*, which others call Seſſions (are numbred ſixteen) to which are added twenty nine Canons. 5. Theſe the Romans by no means approved, for nothing can withſtand their ambition, as if the whole world were created for their ſervice) for they were ratified by the Greeks, after the departure of the Ambaſſadors of *Leo* of *Paſchaſinus*, a *Lilybetan* of *Lucentius* an *Aſculan*, *&c.* Neither will they bear with that Canon of the equality of Priviledges, for the Imperial Seat is challenged by the *Conſtantinopolitans* as well as by the Romans, wherefore the *Rome* Lion roars, and his Whelps gnaſh their teeth, as if the principal ſcope of the Councel was rather the ſincerity of Supremacy, than of Doctrine. Hence the Romans approve only what pleaſes them, and abrogate what they diſlike, and endeavor by their Subtleties to bring it to paſs, that all may fall down and adore the Beaſt. 6. They received *Dioſcorus* into favor, before juſtly diſcharged, yet almoſt a Saint in the eſteem of the *Africans* and *Abyſſenes*. 7. The Recantation of *Theodoret* Biſhop of *Cyrus* was approved, (who

who to favor *Neſtorius*, had oppoſed the Anathema of *Cyrillus* of *Alexandria*) and be reſtored to his place, who afterwards for his Orthodox Writings well deſerved of the Church.

8. The ſecond of *Conſtantinople*, under *Juſtinian*, had one hundred ſixty five Biſhops, *Menes* being Preſident, or rather his Succeſſor, *Eutychius*, Patriarch of *Conſtantinople*. But Pope *Vigilius* who came to *Conſtantinople* to ſummon the Emperor, yet would not be preſent at the Councel, leaſt a ſeeming yielding to *Eutychius* might be prejudicial to his Supremacy. 2. The Emperor endeavored to reconcile the *Eutychians*, and the Orthodox for the publick tranquility, and therefore would have revoked the Articles concerning the condemning of *Theodorus* of *Mopſuestia*, and of an Epiſtle of *Iba* to *Maris* a *Perſian*, and of *Theodoret* againſt *Cyrillus* that was Anathamatized. But 3. The Weſtern Chriſtians, with Pope *Vigilius*, conſtantly oppoſed it, and confirming not only the Decrees Anathamatizing thoſe Hereticks with their Hereſies of the three preceding Councels, but alſo of *Chalcedon*. 4. The errors of *Origen* alſo expunged, which either denyed the Divinity of Chriſt, or the Reſurrection of the Bodies; or affirmed the reſtitution of Reprobates and Devils (whom the *Sotinians* to this day free from Hell.) 5. Alſo *Peter* of *Antioch* who pleaded for the Crucifix to be added to the Hymn of the Trinity, and *Anthimus* of *Conſtantinople*, who together with the Empreſs *Theodora*, and others who ſtrongly favored *Eutyches* party, with others, were comprehended under the ſame cenſure. 6. There are extant eight Collations of this Councel, and fourteen Canons or Anathema's. 7. Here we meet with (worth our reading) a monitory Epiſtle of Pope *Felix* to *Peter* of *Antioch*, and explication of the Doctrine according (as *Carranza* terms it) to the expoſition of *Gregory* of *New-Ceſarea*. Conſult concerning this Synod. *Zonar. in vit. Juſtiniani. Niceph.* l. 17. *c.* 27. *Gregor.* l. 1. Ep. 24. *Evag.* l. 4. *d.* 34. *Liberat. in Breviar. c.* 23, & 24, who ſhould be read with caution, according to the admonition of *Bellarmine de Eccleſ.* l. 1. *c.* 5. becauſe it doth not pleaſe the Roman Palate. A. D. 532.

9. The

A.D.608. 9. The third called at *Conſtantinople* under *Conſtantine Pogonatus*, Pope *Agatho* procuring it by his Legates. 2. In this were convened One hundred and fifty Biſhops, (they who count Two hundred ſeventy nine, or two hundred eighty nine, reckon the abſent Romans and others conſenting thereto) here the Emperor himſelf was Preſident, and not the perſon deputed by the Pope. 3. Here were condemned the *Monothelites*, *Sergius*, *Cyrus*, *Pyrrhus*, *Peter*, *Paul*, *Theodorus*, together with Pope *Honorius*; who in the defence of *Eutychianiſm*, pleaded that there was one only will in Chriſt. For the proof of this, *Macarius* their chief Champion, brought ſuppoſititious Copies of ſome Books, either by diminiſhing from them, or adding to them. And the doting old man *Polychronius* ridiculouſly endeavored to confirm his Hereſie by raiſing one from the dead. 4. It was finiſhed by eighteen Actions, in which is delivered a clear narration of the whole proceedings of the Synod, where the Epiſtles of Pope *Agatho* about the third Action, and of *Sophro* the Patriarch concerning the eleventh, are moſt worthy to be read. 5. The One hundred and two Canons which are commonly charged upon this Councel, were not ratified by it, but were added by the Fathers Two hundred and twenty ſeven years afterwards, about the 27th of *Juſtinian* the ſecond in the *Trullo*, that is, a vaulted Cloyſter in the Emperors Palace, and from thence they were called *Trullians*. Nor were they at all approved by the Romans, becauſe they condemned Pope *Honorius*, and communicated to the Patriarch of *Conſtantinople* priviledges equal with the Pope. Nevertheleſs his Holyneſs the Pope of *Rome*, with the Emperor and Two hundred and twenty ſeven Fathers, ſubſcribed unto them, as it is mentioned in the laſt Canon, and others recited out of *Zonaras*. 6. Notwithſtanding the later Papiſts, that they might the better derogate from the credit of all theſe, referred the Canon under the title of *συνοδικα* and *quiniſext*, to a Supplement of this and the ſixth Synod, which were deſtitute of Canons; therefore the Latines little eſteemed them, becauſe they proceeded from the Greeks after their departure. 7. This Councel confirmed the Canons, not only of general, but alſo of

of particular foregoing Synods, as of *Antioch*, *Laodicea*, and others. Moreover, it added what were to be approved in the Orthodox writings of the Fathers, as is manifest in the second Canon of this Councel. *vid. Paul. Diacon. in vit. Conſtant.* 4. *Adon. Viennenſ. Bed.* and others, with *Jovernius* the Champion of this Councel, by whose means the Universal Synod, *Claſs.* 12. *p.* 69. answered six Objections of the contrary party.

10. The second *Nicene* Councel under *Conſtantine*, wholly restored the Images and Statutes of *Irene*, together with the Reliques formerly broken in pieces by *Leo Iſaurus* his Grand-father, and *Conſtantine Copronymus* his great Grand-Father, the business being chiefly promoted by *Gregory* the second and the third together, with *Adrian* the first, and *Taraſius* Patriarch of *Conſtantinople*. 2. From this Imaginary dissention the Popes took occasion to withdraw the Western Christians from their due and sworn Allegiance to the Grecian Emperors, and to translate the Western Empire from the *Greeks* to the *Franks*. 3. There met at this Councel Three hundred and fifty Bishops, who with *Taraſius* the President by seven Actions and twenty two Canons condemned Image-breakers for Hereticks. Whose Arguments *Calvin* repeats, and wisely answers them, *Inſt.* l. 1. c. 11. §. 14. But *Germanus* confirms them, together with *John* of *Damaſcus*, whose hand being cut off for the defence of Images, they report to be restored by the Image of the Blessed *Virgin*: as also the miracles wrought by the blood of the wounded Crucifix among the *Berithians*, to the conversion of those who maliciously wounded it. 4. Besides the large Disputation annexed to the sixth Action between *Gregory* and *Epiphanius* concerning Images and their worship, and here and there by the bye something concerning the Corporiety of Angels, and the making the unwritten Traditions equal with the Scripture, and of adoring and adorning Images, which the latter do not approve. This was worthy commendation, that they should be ratified and received. 5. In the mean while they attribute *Latria* to God alone, against *Halet*, *Aquinas*, *Bonaventure*, and their followers, who judge the same respect to be A. D. 781.

given to the Image and the thing which it repreſents, to wit, to the Images of Chriſt *Latria*, of the Bleſſed Virgin *Hyperdulia*, of Saints *Dulia*. 6. *Bellarmine* and *Baronius* imagine, that this Synod was condemned by the Fathers at the Councel of *Frankfort* under *Charles* the Great; but *Binnius*, *Surius* and others, as it is in *Longus*, *p.* 632. ſtrongly withſtand the ſame. 7. Not long ſince *Albertus Pighius* accounted this Synod with the former as adulterate, whom *Turrianus* the Jeſuit endeavored to refute, how well let the Readers judge. This diſtick is attributed to this Councel.

Id Deus eſt quod Imago docet, ſed non Deus ipſe;
Hanc videas, ſed mente colas; quod crimis in ipſa.

A God the Image repreſents,
But is no God in kind;
That's the eyes object, what it ſhews
The object of the mind.

Binius mentions two Copies of this, one Greek and Latine, the other Latine, to which you may have recourſe at leiſure.

INQUI-

INQUIRIES.

Whether
1. Any thing concerning the firſt *Nicene* Councel, the Preſidents convening, the number of the perſons convened, and of the Canons, the matters tranſacted and determined in it be certainly known by any uncorrupted and Authentick edition?
2. The Canons of the firſt Councel held at *Conſtantinople*, be deſervedly rejected by the Romans?
3. The *Nicene* Creed was compiled by *Gregory Nazianzen*, and *Benedictus* the Seventh did well afterwards by publiſhing it with this addition [*and from the Son*?]
4. The Canons of the Councel held at *Chalcedon*, be rightly diſallowed by the Papiſts?
5. *Origen* deſerved the great Anathema from the Councel at *Conſtantinople*?
6. Pope *Honorius* was juſtly condemned for a Monothelite by the third Councel at *Conſtantinople*?
7. It is ſufficiently manifeſt that the ſecond *Nicene* Councel was rejected by the Councel held at *Francofurt*? *Bell. A. Bin. N.*

CHAP. V.

Of the *Latine Oecumenical Councels.*

SECT. II.

1. THE Latine and Weſtern Councels run parallel with the Greek and Eaſtern.

2. Namely.
1. At *Ariminum.*
2. The *Laterane.*
3. At *Lions.*
4. At *Vienna.*
5. The *Florentine.*
6. The *Laterane* the fifth.
7. At *Trent.*

A. D. 369. *Vid. Long.* P. 256.

3. *Arimimum* is Famous for two Councels; the firſt Orthodox and lawfully called, and this is here treated of: The other Heretical and Tyrannical, craftily called by the *Arians* under the notion of the Councel held at *Ariminum*, that this falſe one might extinguiſh the true one. 2. Here were convened Four hundred Biſhops; who was Preſident is uncertain. *Conſtantius* the Emperor, an *Arian*, made an offer to undergo the charges, but the Biſhops rejected it, who regarded more a victory over the Hereticks then the Popes maintenance, who at the ſame time called another Councel at *Seleucia* in *Izauria*, that by any means they might diſanul the tranſactions at *Arminum*. 3. But the greater Part, and

and the more worthy of the Fathers of this Synod did determine. 1. The *Nicene* Creed punctually to be obſerved, and the Sons Equality with the Father in Eſſence to be aſſerted. 2. The Decrees of the Synod at *Sirminum* to be rejected. 3. *Urſacius* and *Valence*, with the *Arians* their followers, to be Excommunicated. 4. Who a little before being accuſed before Pope *Julius*, had renounced Arianiſme, but afterwards returned as Dogs unto their Vomit. 5. Thus rejected, they flatter the Emperor too much already, infected with their feigned Services, ſo that a Councel being called in *Nica* in *Thracia*, they framed a form of Beliet, cunningly effected according to their own Tenents, under the Title of *Nicene Confeſſion*, that by an equivocal term the leſſe wary might be deceived. 6. Moreover, they proceeded ſo far, as to compel the oppoſite Biſhops to their Opinion and to force *Liberius* Pope of *Rome* to their party, ſo that he ſubſcribed to the condemnation of *Athanaſius*; whom how *Bellarmine* would clear: ſee *De Pontif. Rom.* l. 4. c. 9, 7. Here may be obſerved the ſophiſtical pretence of the Hereticks, who, would remove the word Conſubſtantiality from the Creed, as a word to which the Scripture is a ſtranger, and exceeding vulgar capacity, that by ſuch a ſtratagem they might overthrow the *Nicene* Creed. Wherefore 7. They at *Ariminum* diſcharging their Anathema's againſt the *Arians* confirmed it: Which according to *Lorgus*, *Bellarmine* obſerved not, ſeeing he allowed only one Synod at *Ariminum*, and that the falſe one: but it appears otherwiſe in *Athanaſius* of Synods, *Ambroſe*, *Epiſt.* 32. And *Baronius* himſelf, *An* 359. *N.* 49. and *Sq.* could inform as much.

4 The firſt four *Laterane* are comprehended under one A. D. 1123
and the ſame Title, as more favoring the Popiſh Diſſentions than the Doctrine and Diſcipline of the Church, the firſt under *Henry* the fifth, and *C alixtus* the ſecond. It had Three hundred (or according to *Bellarmine*, Nine hundred) Biſhops, and two and twenty Canons. 2. *Burdinus* the Anti-Pope in this was laid aſide. 3. The Veſtures, with the Ring and

and Staff were taken from the Emperor, and gave him power of electing *German* Biſhops. 5. There were appointed Croſſes for the *Saracens* War. That by the means thereof. 6. Pardon of ſins might be granted to them that undertook the War and their Families. This is not mentioned in *Joverius* and *Carranza*; and *Bellarmine* himſelf confeſſes it is not extant: ſo diligent were the Papiſt in ſearching into the ſecret of General Councels. The ſecond under *Lotharius* the Emperor, and *Innocentius* the ſecond, increaſed to about Two thouſand Biſhops. 2. It gave out thirty Canons, lately publiſhed by *Gratian* from the *Vatican* Library: which *Bellarmine* rejects. 3. It diſcharged *Peter* uſurping the Roman See after *Leo*, under the name of *Anacletus* the Second. 4. It branded for Hereticks *Peter* of *Bruis*, and *Arnaldus* of *Brixia* the Diſciple of *Peter Abuillard* rejecting Pedobaptiſm, Church Buildings, and the Adoration of the Croſs. 5. It proclaimed thoſe Lay Perſons to be Sacrilegious, and incur the danger of eternal damnation, who receive Tythes. 6. It forbad Tourneaments, and Titles whereby men endangered their lives. And 7. It deprived Uſurers of the charge of Chriſtian Burial, and curſed them to Hell. The Third under *Frederick* the firſt and *Alexander* the third, by a meeting of thirty Biſhops, made up the difference between this *Alexander*, and one *Octavianus*, and his ſucceſſors *Gnidon* and *John*, a German taking up the Quarrel with them; which Diſſentions divided *Europe* into parties. 2. The *Albigenſes*, under the name of *Cathari* Publicans and *Paterini*, taking their riſe from the *Waldenſes*, were here condemned. 3. Neither did *Lombard* the Maſter of the Sentences here eſcape the Ferula, who affirmed, that Chriſt according to his Manhood was nothing, but was delivered up to the Biſhop of *Seno* to be chaſtiſed. 4. The Ordinations made by the Schiſmaticks were wholly abrogated. 5. Private Oratories and Prieſts were appointed for thoſe which had the Leproſie. 6. The manner of viſitation is preſcribed for the meeting of Arch-Biſhops, Biſhops and Deacons; who are not to exerciſe Epiſcopal Juriſdiction. 7. Seven and twenty Canons are ſuppoſed

be made by this Councel no where distinctly to be had, yet they are collected and recommended by *Matthew Parisiensis*. The Fourth under *Frederick* the second, and *Innocentius* the Third, with four hundred Bishops, and eighty other Fathers; yea, saith *Bellarmine*, with One thousand two hundred eighty three Fathers, whereof Six hundred seventy three were Bishops attempted greater matters. 2. It rejected the Book of *Joachimus* the Abbot against *P. Lombard*; it condemned twenty follies of *Almaricus*, especially his denial of *Transubstantiation*. 3. It established Transubstantion, a Popish absolution of Subjects from the bond of allegiance towards Superiors, and Auricular Confession. 4. It exacted an Oath from secular Magistrates to expel Hereticks, nominated by the Pope. 5. It encouraged with Indulgences and Promises those that went with Crosses for the recovering of the Holy Land under *Godfrey* of *Bulloigne*. 6. It denyed plurality of Benefices, and sale of Relicks. 7. There are extant of this sixty nine or seventy Chapters briefly contracted by *Longus*, who sends the Reader to larger Volumes.

5. The Two Councels at *Lions* follows. The first called by *Frederick* the second, and *Innocentius* the fourth. 2. In this the magnanimous and pious Emperor well deserved of the Christian Church against the Infidels; and after the fourth Excommunication at least, was deposed by the Pope from his own Power and Authority, and a prohibition made, that not any should name him Emperor. 3. Being deposed, heroically he defends his right with his *Gibilines* against the *Guelphes* of the Popish party. 4. Here was expected no President but the Pope, who under pretence of recovering the Holy Land, drew One hundred and forty Bishops and Abbots to his side, that by the fifths of the Church Rights they might redeem the East, whilest the West rather needed a freedom from the Popish Tyranny. 5. Where the Scarlet Hat is designed for the Cardinals, and among so many bloody Cruelties by this Antichristian Impiety, prevailing for above the space of Two hundred years, new Feasts are instituted for the Canonizing Popish Saints. 6. The A.D.1244.

Domi-

Dominicans, *Franciſcans*, *Carmelites*, and *Auguſtinians*, eſpecially encouraged by the Pope, do not weaken, but rather enlarge and widen the difference. 7. The ſeventeen Inſtitutions which are attributed to this Councel, are rather Political and Polemical then Eccleſiaſtical; and according to *Bellarmine*'s direction, are to be found in the ſixth of the Decretals. The Acts are mentioned by *Abbas Stadienſis*, and *Thrimerius* in his Chronicles, *Palmerius*, *Platina*, *Onuphrius*, and others.

A.D. 1212. Second, This Councel was celebrated under *Rodolphus* the firſt, at *Haſpurg*, procured by *Gregory* the tenth, famous for at leaſt Seven hundred Biſhops. 2. Here was preſent *Michael Paleologus* the Greek Emperor, who compelled by neceſſity, brought in his Greeks to ſubſcribe the thirteenth time with the Latines to the proceſſion of the Holy Ghoſt from the Father and the Son; of which, returning to their home, after their manner they recanted; ſo little availed a forced aſſent in Sacred matters. 3. *Aquinas* ſent for to this Councel, dies in the way, and *Bonaventure* there created Cardinal, having ſpent his utmoſt endeavors againſt the Greeks, breathed his laſt. 4. The Pope for a Subſidy in behalf of the Holy Land, requires the Tenths of all Eccleſiaſtical Rights, for the ſpace of ſix years, which carefully collected, were not an hairs profit to the Eaſtern Chriſtians under oppreſſion. 5. Here was ordered the bowing at the name of Jeſus. 6. Of this there are 31 Conſtitutions, which may rather be ſtiled the Popes pleaſure then the Councels Determinations. 7. They are omitted by the Summuliſts, and are to be found in the ſixth of the Decretals.

A.D. 1311. 6. The Councel held at *Vienna* under *Henry* the ſeventh, noted for Three hundred Biſhops and upwards. In this, 1. *Boniface* the eighth, perſwading *Philip* the Fair to blot him out of the Tables, is freed from calumnies caſt upon him. 2. The *Hieruſalem* expedition is more ſtrongly urged, the Templars being removed out of the way for the murdering of the *Abiſſins* Ambaſſador, and other Impieties and

Antonin. Hiſt par. 3. tit. 11.

He-

Hereſis. *Trithemius* hits the mark, the *Templars* were very rich, a ſufficient pretence for Hereſie, and their expulſion. 3. The Clergy are permitted to take an Oath of Allegiance, not of ſubjection to Lay Magiſtrates. 4. *Peter John*, the *Dulcimiſts*, the *Fratricelli*, the *Begwards* and *Begwins*, together with the *Lolards*, are condemned. *Peter John*, for that he denyed the ſoul to be the form of man, harſh dealing, that this ſhould be accounted Hereſie; the others alſo, (though by no means to be born) had Fictions laid to their charge. 5. In the ſentence of *Clement* againſt the *Templars*, mentioned by *Longus*, the Pope challenges not to himſelf the power and right of Defining, but the way of Providing or Ordaining, that none for the future ſhould enter into that Order, unleſs they yielded the Goods of the ejected *Templars* up to the diſpoſal of the Apoſtolical See. 6. The Conſtitutions of this Councel, under the name of *Clementine*, are extant in five Books for a Supplement to the Canon Law. 7. In which is that famous Decree of Conſtituting Profeſſors to be maintained by a competent ſtipend of the Court of *Rome*, at the Univerſities of *Paris*, *Oxford*, *Bononia*, and *Salamanca*, for the inſtructing in the *Hebrew*, *Arabick*, and *Caldie* Languages, that by that means the Jews and Mahumetans might the more eaſily be converted to the Faith. *Clement. l.* 5. *Tit.* 1. *Gag. l.* 7. *Pag.* 851.

7. The *Florentine* Councel was begun at *Ferraria*, under *Albertus* Emperor, and *Eugenius* the Fourth; but by reaſon of the raging Peſtilence, was tranſlated to *Florence*, and there ended. 2. There were convened in this One hundred forty and one Biſhops, the Pope himſelf Preſident, who depoſed the Councel of *Baſil* at the ſame time by the *Germans*, by this notable and very ſubtile Diverſion was freed from thoſe rigid Cenſurers. 3. There were preſent at this Councel *John Paleologus*, with the Patriarch *Joſeph*, and the Greek Doctors. 4. In it were debated Articles concerning, 1. The Holy Ghoſts proceeding. 2. addition to the *Nicene* Creed [and from the Son.] 3. The Purgatory. 4. The power of Suffrages and Sacrifice for the dead. 5. Tranſubſtantiation. 6. The adminiſtring unleavened Bread in the Euchariſt. A.D. 1431.

riſt. 7. But eſpecially concerning the Popes Supremacy, to all which the Greeks are ſaid to have conſented with the Latines, howſoever returned home they quickly fell off. 4. Such was the Popiſh piety and prudence, that the Emperor himſelf with his, muſt in their Seals give place to his Holyneſs and the Cardinalis. 5. *Joſeph* the Patriarch, no diſeaſe foregoing, ſuddenly after Subſcription expired, yet a ſcrole is found in his hands, which teſtified a full conſent to the Latines. 6. This Councel had twenty five Seſſions, ſixteen at *Ferraria*, the other nine at *Florence*, in which they eaſily overcame the Greeks; it had been wiſh'd that ſincerity had more, and covetouſneſs, pride, and lofty ambition leſs prevailed. 7. The Inſtitution of the *Armenians*, which is added to this Councel at *Caranza* and *Longus*, is omitted by others, and it was only a Popiſh fiction after the Councel was ended, as appears by conferring times.

A.D. 1512. Begun under *Julius* the ſecond, Ended under *Leo* the tenth. 1515

8. The fifth *Laterane* Councel may be well ſuppoſed to be called for the diſannulling another at *Piſa*, where ſome Cardinals met againſt the perjur'd Pope. 1. There were convened it in One hundred and fourteen Biſhops, under *Maximilian* the 1. Emperor, and Pope *Julius* the ſecond Preſident. 2. It had twelve Seſſions, five of which were under *Julius*, the other ſeven were finiſh'd by *Leo* the tenth, after his death exalted to the Popes Chair. 3. To the ninth Seſſion are ſo many Canons annexed for the Reformation (as it is pretended) of the Court of *Rome*, but they were to little purpoſe; nor were they more valued then the Cenſures of the whole Councel, which *Suarez Cajetan*, and *Navarrus* profeſs to be rejected. 4. The pragmatical Decree, made at the Councel of *Baſil* in defence of Eccleſiaſtical Liberty againſt Popiſh Uſurpings, is here diſcuſſed and exploded. 5. Mountains of piety are here alſo commodiouſly raiſed, from whence, as from a publick Treaſury, the poor indigent Artificers and Virgins, otherwiſe without Dowry, might ſeek for ſuccor. 6. The Immortality of the Soul is moreover defended, concerning which, many at that time doubted; others wantonly diſputed it, or diviliſhly denyed it.

Where-

Wherefore the chief in the Univerſities are enjoined to confirm the Orthodox Doctrine about theſe Articles, eſpecially againſt the prevailing Atheiſms of ſome weak Philoſophers. 7. Nor is liberty permitted to thoſe that preach to wreſt the Scripture at pleaſure for the ſpreading of ſtrange Opinions, but they muſt keep themſelves (as much as may be) within the bounds prefix'd by their Anceſtors. By which means ſomthing is addnd concerning the Impreſſion of Books, leaſt any one, without the approbation of Learned men, ſhould impoſe upon the World what they liſt.

9. The Councel of *Trent*, under *Charles* the fifth and *Ferdinand* the tenth, *Paul* the third, *Julius* the third, and *Pius* the Fourth, did make great ſtir for eighteen years together 2. After many turnings, concerning, 1. The Scriture 2. Original ſin. 3. Juſtification. 4. The Sacraments in General. 5. Baptiſm. 6. The removing of the Councel. 7. When ſome Decrees of Reformation were interpoſed in 10 Seſſions, as it ſeemed good, the Fathers aſſented, thunderings of Anathema's being added. 3. *Julius* the third reduced the whole pack from the Haven of *Bononia* to the Channel of *Trent*. Where, concerning 1. The Euchariſt. 2. Repentance. And 3. Extream Unction; ſome grains of Reformation being caſt in by the ſame method in other Seſſions the matter is ended. 4. *Pius* the Fourth (theſe two Champions being removed out of the way) at length enters the Scene, and concerning 1. Communion of Lay Perſons under one kind. 2. The Sacrifice of Maſs. 3. The Sacrament of Order. 4. Matrimony. 5. Purgatory. Worſhiping of Relicks, Invocation of Saints and of Images. 6. Indulgencies, the choice of Meats, Faſtings and Feaſtings. 7. Of an Index of Books, Abreviaries and a Miſſal. theſe laſt nine Seſſions he brings it to the expected end. 5. In to the five and twenty Seſſions, the Popes by their Deputies were Preſidents. Here are granted ſafe convoys to three Proteſtants, that they might have a free and ſafe Addreſs to the Councel, to propound the reaſon of their diſſent, but with this craft, to be inſtructed by them as Dictators and Maſters,

not to obtain the reformation of any thing. 6. Secular Princes expect and preſs, by their Orators, Communion under both kinds, at length they tranſmit it to the Popes Judgment, to whom alſo is referred the purging of the vulgar Edition, the Chatechiſm, Breviary, and Miſſal, and other traſh, as it ſeems good to this Infallibility: In the mean while One and twenty abuſes obſerved by the ſworn Delegates of *Paul* the third, and related to the Pope, are ſlightly paſt by and corrected with ſilence. 7. This Councel, cryed up by ſo many Acclamations, and ſo ſolemnly confirmed by the Seal of the Fiſher, the *French* admitted not, nor did the more Learned Papiſt much value it. Some did reject it, as *Kemnitius*, *Gentiletus*, and *Calvin* ſome part. *P. Suavius Venetus* publiſhed the ſtory thereof; its ſubtleties a French-man diſcovered, rendred in Engliſh by *D. L.* Speeches made therein are extant in one Volumn, by which it may appear, that not for the compoſing of Differences, but for the impoſing on Chriſtians, ſo many Learned Papiſts were hired and ſeduced in this laſt Oecumenical Councel, ſo much approved by them.

INQUI-

INQUIRIES.

Whether

1. The first Councel held at *Ariminum*, may worthily be accounted an *Oecumenical* approved Councel? *Aff. Long. Sum. Concil. p. 266.*
2. The Decrees of the fourth *Lateran Councel* which are extant, be of doubtful credit? *Affi Widrington Rejoynder, p. 368.*
3. The *Greeks* in the second Councel held at *Lions*, as afterwards in the *Florentine* Councel, did by force rather then freely, and according to their Opinion, subscribe to the Latine Decrees?
4. The *Clementine Constitutions* of the Councel held at *Vienna*, may undoubtedly be accounted Canon Law?
5. The instruction of the *Armenians* is to be reckoned among the acts of the *Florentine* Councel?
6. The pragmatical Decree was Lawfully abrogated by the fifth *Lateran Councel*?
7. The Councel of *Trent* be a sacred delusion of *Christianity* and *Christian Princes*?

CHAP.

CHAP. VI.

Of *Controverted Councels.*

1. COntroverted Councels are such as *Bellarmine* hath digested in a peculiar Classis, partly approved, partly rejected. If this distinction may be admitted among Books, why may not the *Turks Alcoran* find admittance under the same title among *Christian Callenders*? Hence truly it is manifest, That a Councel is nothing else but a device of the Pope, whereby he admits and rejects what pleases him: which he makes use of not for the Churches benefit, but under the colour and pretence of Religion, for the establishing of the *Roman See*. In the mean while, we may see how the foot-steps of the Priests may be traced.

Bell De Ecclesia. l. 1. c. 7.

2. Therefore these are reckoned for controverted Councels.

1. At *Constantinople* the fourth.
2. At *Sardis*.
3. At *Syrmina*.
4. At *Quinisext*.
5. At *Francofurt*.
6. At *Constance*.
7. At *Basil*.

A. D. 870. *Vid. Jover. P.* 110.

3. At *Constantinople*, the fourth under *Basilius* the murderer of Greek Emperors, and *Adrian* the second usurping the *Roman* See, notwithstanding the opposition of the Roman Emperor. It consisted of 102 Bishops. 2. The chief business of this was, to discharge *Photius* the most Learned Patriarch of the Greeks (who left to posterity a Book concerning folly) because he had touched the Popish Tyranny with his sharp writings, and was an enemy to Images, and without the Canonical assent, had possessed the Chair due to *Ignatius*, who was more pliable to the Roman Commands; what-

whatſoever the matter was, he is cited, contumelies are caſt upon him, he is ejected, and by Injunction of Repentance all his Counſellors and Followers are ſufficiently puniſhed, according to the Roman Ambaſſadors pleaſure. 3. To nine Actions in which theſe things were tranſacted, there are added 17. Canons, in which, beſides the fooliſh rage againſt the *Photians* and the honor beſtowed on Images, that is to be commended of the ſixth Canon, which forbids Prieſtly veſtments to be uſed in Scenical plays, though for ſports ſake. 4. The *Bulgarians* newly converted to the Faith, enquire at this Councel whether they ſhould addreſs themſelves to the Greek or the Roman Church; but concerning what is to be done, the Romans ſparingly declare their mind, not ſilently paſſing over the encreaſe of the Roman greatneſs. 5. This is manifeſt, that the Ambaſſadors relying upon the protection of *Adrian* the uſurping Emperor, did ſo ſuperciliouſly behave themſelves toward *Photius* and the Greek Biſhops, that returning home to their Lord they were aſſaulted by the *Sclavonians*, who deprived them of all their Goods, and took from them the authentical copy of the Councel which contained the hand-writing of the Emperor, and all thoſe that conſented for the Relicks; of which, this 6. Remains, we are beholding to *Anaſtatius* the Library keeper, who was preſent at the Tranſactions and Decrees, and what he ſaw he noted and tranſmitted to Poſterity. For the clearing of which, *Andr. Schottus* the Jeſuit, in *Præf. Bibl. Photii.* hath contributed much light. 7. Nevertheleſs the Greeks reject this Synod, moreover according to *Bellarmine*, all things are here laid down as ſuppoſitious and uncertain, ſince there are thoſe who affirm the ſame *Photius*, who as we read was depoſed by this *Adrian*, to have been reſtored by *John* the Eighth, that is Pope *Joan*'s ſucceſſor, whence it appears, that neither the Greeks agree with the Romans, nor the Romans among themſelves about the acts and authority of this Synod.

4. That of *Sardis* is ſaid to have been celebrated under *Conſtantius* and Pope *Julius* I. 2. In it are numbred 376 Biſhops, of which the 300 Weſtern confirmed the *Nicene* Creed, to this end, that *Athanaſius*, who was baniſhed *Rome* A. D. 351

for

for the ſpace of three years, ſhould be reſtored to his place at *Alexandria*, but the other 76. *Arrians* meeting at *Philippolis*, confirmed Arianiſm under the title of the Councel of *Sardis*. 3. No Preſident is here mentioned but *Oſius* of *Cordoba*, who without the Popes Ambaſſadors, with *Gaudentius*, and other godly Biſhops, ratified twenty one Canons 4. It is commonly called an Appendix to the firſt *Nicene* Councel. In whoſe Canons not a word of the Popes Supremacy, or of Appeals to him from remote Churches (as *Longus* would have it out of prolix *Baronius*). 5. *Auguſtine*, and thoſe who are deceived by the equivocation, do not reject this Councel, but that held under the name of this at *Philippolis* by the *Arians*. 6. It is reported, there was one Orthodox *Arius* preſent at this Councel, converted (as is ſuppoſed) by *Athanaſius* at *Laodicea*. 7. *Binius* largely deſcribes the Hiſtory of this Synod out of *Socrates*, *Sozomon*, and the *Tripartite* Hiſtory, in which thoſe three Canons, the 3, 4, 5, which approve of Appeals to the Pope of *Rome*, do not determine them as neceſſary, but as Arbitrary, neither do they oblige the Biſhops Univerſally, but only the ſubjects of that Patriarchſhip.

A. D. 356. 5. That at *Sirmina* or *Syrmia*, ſo trembled and groaned under the *Arian* tyranny of *Conſtantius*, that the Supremacy and Preſidentſhip of Pope *Liberius*, dared not to appear. 2. There were preſent beſides Eaſtern, 300 Weſtern Biſhops and upwards, for the hearing and deciding the cauſe of *Photinus*, who complained to the Emperor that he was unjuſtly condemned at the Synod of *Sardis*. What had he committed? Namely, he preached that Chriſt was only meer Man, and inferior to his Mother, which is the Opinion of the *Socinians*. 3. *Marcus Arethuſius* compoſed a Confeſſion in Greek againſt this weak Hereſie ſo ſubtily, that *Hilary* and *Liberius* doubted not but to approve thereof, becauſe he declared not in words the Hereſie he entertained in his heart; perhaps, he conſpired with *Uſacius* and *Valence*, who affected another in Latine, not only deficient in the word *Conſubſtantiality*, but altogether oppoſing it. 4. It is miſerable here to read, how *Oſius*, well near an hundred years old, was compelled by whip-

whipping, after ſo many Triumphs over the Enemies of the *Homouſians*, to ſubſcribe to Arianiſm, yet he would not condemn *Athanaſius*, and before his death he cleared himſelf from his relapſe by a moſt devout Recantation. 5. The Popiſh infallibility freed not *Liberius* from the ſame Error, although *Bellarmine* doth wittily excuſe him. 6. Of this Councel (ſaith *Longus*) there is nothing extant beſides three forms of *Belief*, which are found in *Binius*; but he tells us there are extant twenty ſix Anathema's, which, together with the Orthodox Confeſſion, *Caranza* hath publiſhed, of which *Longus* could not be ignorant. 7. This Synod is more largely handled by *Socrates*, l. 1. c. 24. & *Sq. Sozomen.* l. 4. c. 5. & 6. *Epiph. Hæreſ.* 74

De Rom. Pont. l. 4. c. 9.

6. The Councel of *Quiniſext* (ſo termed by *Balſamon*) is accounted by *Beda*, and very many Latines, an erroneous Synod. 2. The Fathers who were convened in it under *Juſtinian* the ſecond, and Pope *Sergius*, becauſe the fifth and ſixth preceding Synods commanded nothing concerning manners and Eccleſiaſtical diſcipline, thought it fit that that defect ſhould be ſupplyed. And therefore they ratified 102 Canons in the *Trullo* of the Imperial Palace, which from thence are called *Trullani*. 3. The Latines reject theſe, who are diſpleaſed that without their knowledge and conſent, but eſpecially without full power and authority from the Pope, they ſhould be publiſhed. But that troubles them moſt, that in the 36 Canon the Patriarch of *Conſtantinople* is equalled to the Roman, and in the 13 Canon Matrimony is granted to the Clergy, and other things which reliſh not with the Roman palate. 4. In the mean while it is manifeſt, that *Gregory* the ſecond, and *Adrian*, with the ſecond *Nicene* Synod, did make uſe of the *Trullan* Canon againſt Image-breakers; and moreover, *Gratian* reports, that this Synod was receiv'd by thoſe of *Nicene*, *diſt.* 16. *c.* 5. but they ſay *Gratian* was miſtaken, and that he cited others, not to prove it Authentical in it ſelf, but that it was ſo eſteemed by the Adverſaries. 5. *Bellarmine* by five Arguments contends, that theſe *Trullan* Canons are of no force, *de Pont. Rom. l.* 2. *c.* 18. becauſe they are no General Councel, and without the authority of

A. D. 692.

the Pope; and particular Synods do not oblige univerſally thoſe that are abſent as preſent. It is not to be expected therefore, that the Proteſtants ſhould be obliged to the *Tridentine*
P. 989. Decrees. 6. *Longus* adds out of *Anaſtatius* the Library-keeper, that neither they were received by the other Patriarchs, but accounted as unworthy to be tranſcribed and laid up in the *Archives*. It is a wonder therefore by whoſe means they came to us; wherefore they are rather to be eſteemed as Canons from their agreement with the Scriptures, then otherwiſe to be judged by negligent Cenſurers. 7. But how Orthodox theſe *Trullan Fathers* and their Canons were, appears by the ſecond Canon, in which they declare a manifeſt agreement with the preceding Synods and Fathers, with whom there can be no juſt occaſion to contend.

A. D. 794. 7. Concerning the Councel of *Francofurt*, Authors agree not; whether it may be accounted *Oecumenical* or *Provincial*; the later Writers have it *Provincial*, becauſe it ſeems to be an enemy to Images: the more ancient acknowledge it to be *Oecumenical*, becauſe it was called by *Charles the Great*, and *Adrian* the firſt, and at leaſt 300 Biſhops. 2. The reaſon of its call was, becauſe *Elipandus* Arch-Biſhop of *Toledo*, and *Felix Urgelitanus* Biſhop of *Aurelia*, preached that Chriſt was only the adopted Son of God, which *Aquinas* refutes, *part.* 3. *q.* 23. *art.* 4. 3. This Hereſie was chiefly oppoſed by *Paulinus* in a ſacred Collection read before the Emperor, and approved by the Fathers. 4. But *Binius*, with *Longus* and others contend, that this Synod confirmed the opinion of the ſecond *Nicene* Councel concerning the adoration of Images, which opinion (ſaith *Bellarmine*) I would wiſh to be true, but I ſuſpect to be falſe (with whom agrees *Baronius*) whence he concludes, that whatſoever this Councel determined is not much to be valued; becauſe, without doubt, the ſecond *Nicene* Councel is to be preferred before it. 5. There are extant concerning the tranſactions of this Synod, ſome Books of *Charles*, which as *Bellarmine* affirms, are ſtuffed with many Falſities. Wherefore he declares thoſe Books to be neither of *Charles*'s, nor of any elſe to whom any credit might be given, but to be as it were another *Melchizedech*, without

Father,

Father, without Mother, without Genealogy, an *Autonimus* breaking forth into the light, which are certain tokens of deceit. 6. Yet manifeſt it is that *Adrian* the Pope confutes him, but affirms it not to be the Writing of *Charles*, but an Heretical Book ſent to the Pope by *Charles* to be anſwered. 7. That Book of *Adrian* is extant in the third *Tome* of Councels; but by this means it hapned that the compleat Acts and Decrees of this Councel might not ſee the light.

8. The Councel at *Conſtance* was called with great difficulty by *Sigiſmund*, and *John* the 23^d^, having about 1000 Biſhops and Doctors for the removing of Popiſh Schiſms out of the Weſtern parts. 2. Since after *Gregory* the eleventh who removed the *Roman See* from *Avignion*, (where it had continued for the ſpace of 70 years) ſome Cardinals exalted *Urbane* the ſixth, who continued at *Rome* to the Popes Chair; others *Clement* the ſixth, who removed it again to *Avignion*: the Nations are divided into parties, our *Engliſh*, with the *French* and *Spaniard*, adhere to *Clement*: *Urbane* dying at *Rome*, *Boniface* the ninth ſupplies his place, but *Angalus* a certain *Venetian* Tanner ſucceeds him under the title of *Gregory* the twelfth. *Clement* alſo removed out of the way, had for his ſucceſſor *Peter de Luna* a *Spaniard*, under the name of *Benedictus* the thirteenth. 3. For the extinguiſhing of theſe Combuſtions, the Cardinals and Biſhops meet at *Piſa*, and thoſe Schiſmaticks being diſcharged, they exalt one of *Creete* under the title of *Alexander* the fifth unto the Papal dignity; but this *Peter Philartus* of *Creete* ſuddenly ſickned (as is reported) by an intoxicated Glyſter, and *John* the 23^d^, by an election of the *Piſan* Cardinals, poſſeſſed his place, who by the perſwaſion of *Sigiſmond* called his Councel at *Conſtance*, and was preſent thereat. 4. In which he being accuſed of about ſixty crimes, yields himſelf to the cenſure of the Synod, from which afterwards having changed his mind, he fled in the night; and recanting, is depoſed, and *Martin* the fifth by the Councel is exalted to the Papal Dignity. Whence that hapned to *John*, which falling from his Chariot before the Gate of the City, he preſaged, exclaiming in the name of all the Devils, *Here I ly*. 5. There were forty five Seſ- A.D.1414.

ſions of this Councel, in it are condemned forty five Articles of *John Wickliffe*, whoſe Body moreover is ordered to be taken out of the Sepulcher and burnt to aſhes. That which is aſcribed to him in the ſixth Article (*Deus dedit obedire Diabolo*, ſhould be read *Deus dedit*) as *Bernard* of *Lutzenburge* hath it. 6. Concerning the injuries and burning of *John Huſſe* and *Hierom* of *Prague* (againſt the promiſed ſafe conduct of the Emperor) there are large Tragedies. The Fathers conclude the Councel to be above the Pope, which ſavors not with the modern Papiſts: And an engagement with an Heretick not to be kept, which now they defend not, to the end that the Incendiaries may more ſecretly act their treacheries. But that is a ſtrange Decree in the thirteenth Seſſion, concerning the denying the Cup to Lay perſons, notwithſtanding the practice of our Saviour and his Apoſtles. Hence the noble Bohemians juſtly provoked, in an Epiſtle with 54 Seals to it, heroically profeſs, that they ly in their teeth who lay Hereſie to their charge, as being *Huſſites*, and that they be ready to defend the Law of Chriſt with their blood, wholly rejecting all humane Statutes that contradict the ſame. And *Poggius* of *Florentine* is witneſs of the admirable Learning of *Hierome* of *Prague*, which he delivered in a peculiar Tract. 7. There accompanied this Councel (as one hath it) 450 common Women, 600 Barbers, 320 Jeſters, *&c.* But good men (ſaith he) unſpeakable for their rarity; all which, notwithſtanding without ſafe conduct, were free from burnings or other cenſures.

Solomon Geſnerus.

A.D.1431. 9. The Councel of *Baſil* was called about ſixteen years afterwards, *Sygiſmond* the Emperor procuring it of *Martin* the fifth, and afterwards of *Eugenius* the fourth: in it Cardinal *Julian* of *Arelatum* was Preſident, continued almoſt the ſpace of eighteen years. 2. It had 45 Seſſions, in which not only Biſhops, but other Learned men, which was not permitted in the foregoing Councels, had a definitive ſentence, the number of the perſons voting is uncertain. 3. In it Pope *Eugenius* the fourth is cited, and not appearing, is depoſed for his contempt, and *Amadeus* Duke of *Subaudia*, who lived an Hermits life in the Mountains of *Ripalia*, by the Cardinals

is

is exalted to the Popes Chair, under the name of *Felix* the fifth. Theſe three truths were confirmed, 1. That the Councel is above the Pope and all others. 2. That the Pope cannot diſſolve, prolong or remove, it being lawfully called. 3. And he that denies theſe things is an Heretick. 4. Nevertheleſs *Eugenius*, theſe things being thus tranſacted, conſtituted an Anti-Synod at *Ferraria*, which afterwards removed to *Florence*, where he acted with the *Greeks*, the Emperor being preſent, and effected many things which are compleated in the Councel of *Florence*. 5. They of *Baſil* in the mean while confirm the pragmatical Decree, they condemned Popiſh Baſtardy, ſuppreſſed Concubines, ordered how the Jews might be brought to Chriſtianity. Declared the Bleſſed Virgin to be free from the contagion of every ſin. Indulged to the Lay Bohemians the uſe of the Cup in the Euchariſt. Behold an Altar againſt an Altar;

——*Pares æqualis & pila minantia pilis.*

6. At length by reaſon of the raging Peſtilence, they at *Baſil* betake themſelves to *Lauſanna*, where *Frederick* the Emperor perſwades Duke *Amadeus* to renounce the felicity of Pope *Felix*, unto which for peace ſake, he willingly aſſented; ſo *Eugenius* being reconciled, and *Amadeus* honored with a Cardinals Cap, and dignity of being a Legate, the Councel ended. 7. Nothing of this was ratified and approved, but ſome orders about Eccleſiaſtical Beneſices, ſaith *Bellarmine*. *Leo* the tenth, in the eleventh Seſſion of the *Laterane* Councel condemns it as Schiſmatical and Seditious, howſoever we read it was often approved by *Nicholaus Eugenius*. Eſpecially before the death of the Emperor *Sigiſmund*. *Æneas Sylvius* largely deſcribes it and commends it, who was preſent thereat, and afterwards obtained the Popedom under the title of *Pius* the ſecond, but his Opinion was changed with his Dignity; our *Fox* in his *Martyrology* relates it more plainly and fully, and *Bodlies* Library at *Oxford* can ſhew the undoubted Copy of this Councel.

IN-

INQUIRIES.

Whether
1. The fourth Synod of *Constantinople* may be reckoned among the *Controverted Councels*?
2. That of *Sardis* may be worthily esteemed an Appendix to that of *Nicene*?
3. The *Socinianism* of these Times concerning the Holy Trinity, be not renewed *Photinianism*?
4. The *Quinisext* or *Trullan* Synod may deservedly be rejected as erroneous?
5. The *Francofurt* overthrows the Opinion of the second *Nicene*?
6. Those of *Constance* and *Basil* were lawful and general Synods?
7. The Popes and their adherents agree among themselves concerning the number and authority of *General Councels*?

CHAP.

CHAP. VII.

Of *Rejected Councels.*

1. SUCH Councels pass under the name of *Rejected Councels*, which either determine Heretical Opinions, or raise up Schisms and Troubles to the dispersing of the Christian Flock.

2. Among which are noted above the rest, these,
1. At *Antioch.*
2. At *Millaine.*
3. At *Selencia.*
4. At *Ephesus* the second.
5. At *Constantinople.*
6. At *Pisa* the first.
7. At *Pisa* the second.

3. This Councel of *Antioch* is to be distinguished from five others which *Bellarmine* reckons, *Longus* also names this, and mentions other Councels of *Antioch.* 2. This is referred to the times of *Constantius* and *Julius* the first. The banishment of *Athanasius* is sufficiently known, and his restauration by *Constantine*, the son of *Constantine* the Great, which the *Arians* declare to be unlawful, because the same Authority must restore which did eject: The matter is referred to Pope *Julius*, he summons the Synod to appear at *Rome.* 3. But the *Eusebians*, chief of the Hereticks, that they might avoid this, easily seduced *Constantius* to be at the Consecration of the Magnificent Temple built by *Constantine* the Great at *Antioch*: where were met about ninety Bishops, thirty of which being *Arians*, the favor and authority of the Emperor against the double Suffrages of the Orthodox, procured the condemning of restored *Athanasius.* 4. In the room of the deposed, is placed by *Eusebius* a *Nicomedian*, one *Eusebius* an *Emyssen*, A. C. 340.

Eunyſſen, a famous Champion of *Arianiſm*, but not as yet curred into orders; he as the Poet hath it,

A ſe tentaledei omnis invidiamq; removit.

By ſlighting honor envy he remov'd.

Therefore *Gregory* a *Capadocian* poſſeſſes the Chair, which ſome call *George*, ſuppoſed to be the Saint ſo much honored by us; it is manifeſt, that he was quickly took out of the way, nor was it difficult to the triumphing *Arians* to honor their Martyr in Canonizing him on Horſe-back. 5. *Gratianus* and *Caranza* cite many things of this Synod as Orthodox, wherefore by the late Writers they are condemned. 6. They did ſet forth a Form of Belief, ſo intermixed with Truth and Error, that he which is heedful, leaſt he be deceived in his greateſt warineſs, can ſcarcely be ſafe; for by the omiſſion of that which might eſtabliſh the Truth, they weaken that which they undertake to maintain. 7. The 25 Canons of it, which you have mentioned in *Longus* with ſome Obſervation, do rather concern the received Diſcipline then the Opinions of the Church, *Sozom. l. 2. c. 5. Socrates lib. 3. cap. 5.*

Baron. Long.

A. D. 355. 4. That at *Millaine* ploughs with the ſame Heifer under *Conſtantine* the Emperor, and *Liberius* the Pope. 2. In it were met about 300 Biſhops, the Emperor himſelf was Preſident, an utter enemy to the Orthodox party. 1 (ſaith the Emperor) am an accuſer of *Athanaſius*, in my name give credit to them. 3. The Weſtern Catholick Biſhops there preſent (for there were few Eaſtern) promiſed to conſent to the *Arians*, if they would firſt ſubſcribe to the *Nicene Creed*, but *Valence* and *Urſacius*, the chief Leaders of that Faction, withſtood them, relying on the Emperors Epiſtle which was read in the Synod. 4. Then followed the degrading of the Biſhops, the corrupt Eccleſiaſtical determinations; ſo that you might ſtile it rather a Conſpiracy of impious Perſons, than a Convention of Chriſtians. 5. This was effected, eſpecially that they might allure *Liberius* Biſhop of *Rome*, either by Gifts or Threatnings, to their Impieties, who is reported

ported (both his Threatnings and Gifts being ſlighted) thus heroically to have anſwered the Emperor, who had judged him to be baniſhed to *Thrace*, and offered him the charge of his journey. 5. Thou haſt robbed the Churches of the earth, and now offereſt to me condemned and indigent an alms; go firſt and become a Chriſtian thy ſelf. 6. *Felix* a Deacon placed in the room of *Liberius*, mixed with the *Arians*, yet he always intirely obſerved the *Nicene* Creed, which was a little diſpleaſing to the Orthodox. 7. *Hoſius* of *Corduba*, at that time, well nigh an hundred years old, eſcaped not the ſtroak of his tyranny; *Hilarius* the Deacon by whipping is urged to ſubſcribe; others by Baniſhments and Riflings are forced to conſent. Neither under

5. The Councel at *Seleucia*, under the ſame *Conſtantius*, A. C. 363. did the Perſecution ceaſe. 2. At that time were convened at *Ariminum* (as *Bellarmine* will have it out of the Chronicles of *Jerome*) 600 Biſhops, of which the Eaſtern *Heterodox* being over-powered both in number and arguments by the Orthodox, by the Emperors command they remove this Councel to *Iſauria* in *Seleucia*. 3. But here the *Acacians* altogether reject Conſubſtantiality, the *Semi-Arians* admit it in their ſence, ſtill retaining the leaven which corrupts the whole lump. 4. In this diſſention the *Semi-Arians* prevail, and determine that the form of Faith compoſed at the Dedication at *Antioch*, ſhould be retained and ſubſcribed unto, but they ejected the diſſenting *Acacians* or *Arians* from their places. 5. Thus condemned, they betake themſelves to the Emperor, and ſo far prevail with him, that at another meeting called at *Conſtantinople*, they are wholly reſtored; here they frame a new Creed, in which not only the tearms of ſubſtance, but alſo of Hypoſtaſis or ſubſiſtance are excluded. 6. The *Semi-Arians* on the other ſide rejecting this, are by force baniſhed from their own places by the *Acacians*; in the mean while the Catholicks condemn *Arius* the Author of their Sect. Like as the *Phariſees* and *Sadducees* aſſailing each other in the cauſe of S. *Paul*, are overcome by their own diſſentions. Acts 23 7. *Apud Hilar. l. 2. p. 44.* 7. *Hilary* of *Pictavia*, (whom they report to be a *Sabellian*) together with the Weſtern Catholicks, will not ſtart an hairs

breadth from the *Nicene* Creed. The Emperor interposes this, that the determination of no Councel whatsoever shall have power, to which the Statutes of this Councel denies Power and Liberty. He forced the Bishops to subscribe to such a form of Belief brought from *Ariminum* to *Constantinople*, that by the same command of the Emperor, one was the Western Profession of Faith, another the Eastern. Consult with *Ruffin. l.* 10. *c.* 21. *Socrat. l.* 2. *c.* 31, 32. *Athanas. de Synod. Baron. An.* 359. *N.* 61. *& Seq. Long. p.*270. *August. Hieron. Basil. apud Bell. de Concil.* 1. *c.* 6. and others.

*Sozomen c.*35. *Hist. Tripart. l.* 5. *c.* 34. A. C. 449.

6. The occasion of the second Councel of *Ephesus*, was *Eutyches* an Archimandrite of *Constantinople*, who after *Manes* and *Apollinaris*, denyed the flesh of Christ to be like ours, but affirmed, that falling from Heaven like the rays of the Sun, it penetrated the Virgins Womb; and so he denyed that two Natures were in Christ incarnate, but asserted that his Flesh was changed into his Divinity. 2. For such like strange Fopperies wherewith he had deluded many, he was deservedly condemned by *Flavianus* Patriarch of *Constantinople*, and *Eusebius* Bishop of *Doril*, and others their associates. He was so far from repenting, that he obtained from *Theodosius* who was very plyable, by the means of *Chrysaphius* the Eunoch, and *Eudoxia* the Empress, both seduced by his allurements, that the examination of a famous Synod might end the matter. 3. Therefore this at *Ephesus* by the Emperors authority is called, there met 128 Bishops, *Dioscorus* of *Alexandria* being President; *Leo* is summoned from the West, and least he should seem to be neglected, he sends three Legats; all being convened, all things are transacted at *Dioscorus* beck, who not more full of *Eutichianism* than of arrogance and tyranny, as little valued the Letters and Ambassador of *Leo*, as he had the condemnation of *Eutyches* by *Eusebius* of *Doril*. 4. At length *Eutyches* is absolved, and the Reclaimers are forced to subscribe by Club-arguments. *Flavianus* opposing, is so furiously trodden upon (and among the rest, as some affirm by *Dioscorus* himself) that three days after he committed his Soul into the hands of God. 5. *Ibas* and *Edyssen*, *Eusebius* of *Doril*, and *Theodoret* of *Cyrus*, with other very learned

learned Biſhops are diſcharged of their places. The Popes Legats, not without very great danger of their lives, returned home. 6. Of which more than barbarous inhumanity, an *Aetian* Biſhop complained to *Dioſcorus*, afterwards pleading the cauſe before the *Calcedon* Fathers, they compelled and forced us, having ſuffered many evils, to ſubſcribe to a blank Paper, and kept us gain-ſaying and oppoſing the Church until the evening; and we being ſick, they permitted us not to reſt, but ſent Soldiers to us with clubs and ſwords, and thus they made us ſubſcribe. 7. Whence this is called by all the pious Synod of Thieves, in which Satan erected his Throne, not long after to be daſhed in pieces by the moſt famous Councel of *Calcedon*, *Liberat. in Breviar. c.12. Evang. l. 1. c. 9, 10. Niceph. l. 14. c. 47.*

7. The Councel of *Conſtantinople*, which is numbred among the Rejected, is by ſome accounted two, which others contract into one; but the diſtinction is manifeſt, becauſe the firſt is ſaid to be celebrated under the Father *Leo Iſaurus*, *An.* 730. The ſecond by *Conſtantius Copronymus*, *An.*755. 2. One in the mean while oppoſes the worſhiping of Images and Relicks, upon which account both may be eſteemed as one, or at the leaſt united. 3. The firſt under *Leo* diſcovers interceſſion of Saints to be imaginary, and the worſhiping of Images meer Idolatry. *Germanus* Patriarch of *Conſtantinople*, *John Damaſcene*, and others, too much inclined to Images, are deprived of their Dignitie. 4. *Gregory* the third intercedes for Images in a Roman anti-Synod, in which he Excommunicates the Eaſtern, with the mark of Heretical Image-breakers; theſe things terrifie not *Conſtantine Copronimus* the ſon, from declaring himſelf to be an Image-breaker. 5. He gathered together at *Conſtantinople* 338 Biſhops, over whom he was Preſident, and perſecutes the maintainers of Images. 6. Some receive this and the ſeventh as *Oecumenical*, but the Romans ſo abhorred it, that for this Controverſie about Images they rebelled againſt the Greek Emperors their lawful Princes: Whence afterwards followed the Weſtern and Eaſtern diviſion, never to be made up. 7. The ſecond *Nicene* Councel corrects the errors of this, but how

A C. 720. *Bell. de concil. l. 1. c. 6.*

ſtrongly and divinely appears by its Decrees. Concerning theſe Synods, *vid. Paul. Diac. l.* 21,22. *rerum Roman. & Zonarum in annal.*

A.C.1409. *Bell de concil. c.* 1. *c.* 8.

8. *Bellarmine* is doubtful whether to reckon the firſt Councel of *Piſa* among the Rejected or Approved: by ſome it is taken for a General Councel, and defended in three days diſputation by *Laurentius Rodolphus* of *Florence*, as is teſtified by *Antonius*, *Gerſon*, *Azorius*, and others. 2. There were preſent thereat 23 Cardinals, 3 Patriarchs, 300 Arch-Biſhops and Biſhops, 28 Governors of Monaſtaries, and an infinite number of Divines and Ambaſſadors of Princes. 3. The intolerable difference between *Benedict* the 12th and *Gregory* the 13th, well nigh making the Popes Chair like double *Parnaſſus*, occaſion this meeting of ſo many famous men, concerning which, ſomthing is before ſpoken in the Councel of *Conſtance*. 4. Both having been ſummoned, are depoſed by the Councel for contempt and perjury, which by its own authority places *Alexander* the 8th in St. *Peters* Chair, which howſoever removed not the difference; yet *Alexander* thus elected, is reckoned in the Catalogue of the Popes. 5. There were 23 Seſſions of this Councel, and its Acts Printed at *Paris* by the priviledge of the moſt Chriſtian King, *An.* 1612. extant. 6. *Antonius* rejects this for a headleſs Councel, becauſe called in a tumult by the Cardinals without the Popes Authority. 7. But remedies are to be applyed to extraordinary events, not which the Law affords, but which are ready at hand, for how could they conſult the head which was diſtempered with a double Impoſthume: The Chriſtian Princes had applyed a cautry, eſpecially the Emperor; but becauſe they conſented not with the Cardinals, the Decrees are eſteemed as null'd, becauſe they wanted the Popes ſeal.

3 *Part. Tit.* 22. *c.* 5. *ſect.* 253.

9. The ſecond of *Piſa* was called by *Maximilian* the Emperor, and *Lewis* the French King, againſt Pope *Julius* the ſecond. 2. This *Julius* had bound himſelf by an Oath, to celebrate a General Councel within the ſpace of two years after his election to the Popedom; but ſecular Troubles intervening, more regard is had to Policy than to his Oath. He ſtinches, prolongs, and deludes thoſe that expect. 3. Therefore

fore under the protection of the Emperor and the King of *France*, ſome more eminent Cardinals meet at *Piſa*; they ſummon the Pope to make an appearance, and give an account of thoſe things which ſhall be objected againſt him. 4. He is ſo far from obeying, that he thunders his Excommunication againſt them altogether, with the King of *France*. The Emperor himſelf ſcarcely eſcapes; but being become more mild for a time, he declined a combuſtion. 5. The Pope calls a *Laterane* Anti-Synod at *Rome*, the Cardinals and Biſhops which favored his party meet, before whom he excuſes his perjury, clears himſelf from Objections, and dyes. *Leo* the tenth ſucceeds, continues the Councel with great applauſe, ratifyed many Decrees, as was related before in the fifth *Laterane* Councel among the Oecumenical Synods 6. The *Piſan* Cardinals with theirs ſubmit themſelves, and after ſupplication are reſtored to their former Dignity. The *French man* perſiſts, and coins mony with this Inſcription *Perdam Babylona*, I will deſtroy *Babylon*. 7. There are no Decrees (I know) of this Schiſmatical Councel extant, it is rejected by the Pope, eſpecially for theſe Reaſons. 1. Becauſe it was not called by the Pope, but inſolently againſt the Pope by his Subjects. 2. Becauſe the time prefixed was too ſhort for the appearing of thoſe that were called. 3. And the City of *Piſa* conſumed and ſpoiled by the foregoing Wars was not a fit place for the Councel. 4. Becauſe it was wholly denyed and rejected by the following *Laterane Councel*, And truly, the Pope however perjured and wicked, was not to be reprehended by his own; but to be called orderly by his Lord the Emperor and othe Crhriſtian Princes.

INQUIRIES.

Whether

1. The Councel of *Antioch* may be esteemed rejected, because not called by the Pope?
2. *Constantius* the Emperor at the Councel of *Millain*, could lawfully undertake the Presidentship, and be an accuser of *Athanasius*?
3. The Statutes of any Councel, without the confirmation of the Emperor, be invalid with his Subjects?
4. The Synod of *Ephesus* may deservedly be called λῃστικὴ, or a Synod of Thieves?
5. The Image-breakers, under *Leo* and *Copronymus*, may be rightly esteemed Hereticks?
6. The Idolatrous Treachery of the Popes upholding Images, did Traiterously withdraw the Westerns from the *Greek* Emperour?
7. The second Synod at *Pisa* might lawfully suspend Pope *Julius* the second from Spirituals and Temporals?

CHAP.

CHAP. VIII.

Of *National Synods.*

1. WE have ſpoken already of General Councils, (in ſome manner ſo called) National follows, which comprehends the Provincials of every *Metropolitan* or *Dioceſian* Biſhop within their own bounds.

Theſe 1. give place to General Councels. 2. Nor do they oblige out of their own preſcribed limits. 3. Yet their Decrees, conformable to Scripture, and confirmed by General Councels are in force every where.

2. They are diſtributed into
1. *Italian.*
2. *Spaniſh.*
3. *French.*
4. *Germane,*
5. *Eaſtern.*
6. *African.*
7. *Britain.*

3. Which cannot be ſeverally handled in a *Compendium*, for many of them are either by piece-meals delivered by Hiſtorians without Seſſions or Canons, or are ſtrangely accommodated to the condition of thoſe Times; or being obſolete are become uſeleſs, therefore it is ſufficient curſorily here and there to handle thoſe things which may be of ſome uſe unto us, and by a digreſſion to ſpeak to ſome things which may make way for larger.

4. In *Italy* we meet with 115 ſuch Synods, as it were National, which go under the name of *Roman Councels*: Thoſe

those may be considered, which are multiplyed by *Victor* and others concerning the celebration of the *Paſcha*; and those which received penitent Apoſtates into Church communion, againſt the more than *Stoical* auſterity of the *Novatians*. 3. Under *Gelaſius*, that is of more weighty moment;

A.D.494. namely an *Index Expurgatorius* of Orthodox and Hetrodox

Long. p. 413. *Diſt.* 15. *c. Sancta Romana.* Books, compoſed at a Synod of 70 Biſhops, and brought into the Canon Law by poſterity, where we may read of more things concerning the extirpation of the Legends of Infidels and Ideots, but nothing of the Popes Supremacy which is added by the Moderns. 4. That *Simeſſan* Councel is not to

Long. p. 160. *Bell. de Rom. Pontif. l.* 4. *c.* 8. be paſt by in ſilence, celebrated by Three hundred Biſhops in very troubleſom Times, in which is condemned Pope *Marcellinus*, becauſe he did Sacrifice to Idols; neither was he excuſed from his Error, becauſe he did it in fear, and afterwards repented; theſe things may prevail with God to pardon, but not with men to acknowledge the infallible condi-

A.D.1410. tion of the Pope. 5. That Councel alſo is worthy to be noted, called by *John* the 23d for the Coronation of *Sigiſmund* the Emperor. Where an Owl boldly offering himſelf with his iterated ominous aſpect, brought a trouble and diſſolution to the whole buſineſs. 6. They at the Synod of

A.D.1076. *Papia* couragiouſly Excommunicated the Pope, who on the other ſide had Excommunicated the Emperor and them; and

Long. p. 734. *Id. p.* 739. *Id. p.* 741. that of *Brixia*, without any ſcruple, removed *Gregory* the ſeventh, commonly called *Hildebrand*, the moſt famous champion of all the Popes, from his Chair. 7. In the *Melfitan* Synod, and others, there are many things concerning Eccleſiaſtical Diſcipline, moſt worthy obſervation, laying aſide ſome Superſtitious and Ambitious Synods, too much favouring of the corruptions of that Age wherein they were called.

5. The *Spaniſh Counſels* are 1. At *Toledo* twenty five, in which many things were piouſly and prudently Decreed, as chiefly that aſſertion of belief againſt the *Priſcilianiſts*. 2. The *Eliberine*, which ratified 81 wholeſom Canons; the thirty ſixth for bad Pictures in the Church. 3. That at *Cæſar Auguſta*

guſta alſo againſt the *Priſcillianiſts*, in which was ordered, that none ſhould challenge to themſelves the title of Doctor, unleſs he was lawfully advanced unto it. 4. That at *Ilerda*, four Canons whereof *Gratianus* cites; one of which is, that Nuptials are not to be celebrated in *Lent*. 5. At *Bargara* the firſt and ſecond, in which not only the *Manichees*, *Mathematicians*, and *Priſcillianiſts*, are deſervedly ſtigmatized, but alſo ſome things not inconſiderable are added for the preſerving of order and decency in the Church. 6. At *Matiſcona* the firſt and ſecond, reforms the Vices of the Clergy, and urges the paying of Tithes, and the pious obſervation of Hoſpitallity, at this time too much eſteemed. 7. That at *Hiſpalis* againſt the *Acephali*, which diſallowed the conſecration of a Presbyter by a Presbyter, and of Churches by *Dioceſian* Biſhops: Theſe things are more largely handled in *Garſia Loayſa*, who more diligently ſearched into and collected the Spaniſh Councels.

6. Nor is *France* to be eſteemed as leſs fruitful in conventions. 1. In one of the thirteen *Pariſian* Councels againſt ſacrilegious Perſons, and another diſtributed into three books, urging upon Princes, Biſhops and Subjects wholeſom things, are of ſpecial moment, 2. At *Arelate*, the firſt in the caſe of *Cecilianus*, and *Felix* Biſhop of *Aptungas*; the ſecond againſt the *Photinians*, *Bonoſians*, and concerning diſcipline to be obſerved by the Clergy. The third which declares the Anathema's of *Fauſtus* and *Rhegium*, and the Confeſſion of *Lucidus*, above the reſt are worthy conſideration. 3. Seven Councels at *Aurelia*, have many things concerning Eccleſiaſtical Diſcipline that are not inconſiderable, and that is obſervable in the firſt concerning Rogations and Letanies to be celebrated before the Aſcention of our Lord. 4. At *Arauſia*, the ſecond wholly confutes the *Pelagians*, and *Semi-Pelagians*, out of the Writings of *Auguſt*. 5. At *Byturis*, it confirms the Pragmatical Sanction againſt the Popiſh plots and contrivances. 6. That at *Cabellonum* upholds the priviledges of the Sanctuary, and reſtores the reverence of the Sabbath. 7. That at *Vaſo* commands *Gloria Patri* and *Kyrie Eleyſon*,

Long. Id. 8.

Id. 429.

Id. 562.

Id. 258.

Eleyſon, together with the *Triſagium* to be inſerted into the *Liturgy*. Conſult *Jacob Germundus* his collection of the *French* Synods.

441.

7. In the higher and lower *Germany*, beſides nine Synods at *Colonia*, theſe Councels above the reſt are obſervable. 1. The *Auguſtan*, concerning the reformation of the *Clergy*. 2. The *Bavarican*, concerning the Sabbath and the Goods of the Church. 3. That at *Wormes*, concerning a *decorum* to be obſerved in Eccleſiaſtical matters, and the puniſhing of wicked perſons. 4. The *Moguntine*, the firſt concerning Eccleſiaſtical Immunities, the ſecond againſt *Gotteſchalcus*: and the third, in which Prayers are injoined in behalf of King *Arnulphus* and his Wife, and alſo for the good eſtate of Chriſtianity. 5. At *Aquiſgranum*, concerning Eccleſiaſtical Orders. 6. The *Erfordian*, concerning Feſtival days. 7. At *Dort*, againſt the *Remonſtrans*, and their maſters the *Socinians*.

689.
699.

8. Under the *Eaſtern* are comprehended the *Gracian* of *Europe*, and the neighbor *African*, of which ſort among the *Grecians* are numbred. 1. Councels of *Conſtantinople* 33. 2. The Synod at the Oak in the caſe of *Chryſoſtome* and *Photius*. 3. The *Eaſtern* againſt the *Maſſilianites*, who deceived the Church with their ſubtleties. 4. The *Antyran*, concerning the receiving and rejecting thoſe that fell away. 5. At *Laodicia*, againſt Angel-worſhip, *Can.* 35. and concerning the Canon of the Scripture, *Can.* 58. 6. At *Gangra*, concerning the Religious reformation of manners. 7. The *Tyrian*, in which that great man *Athanaſius* was troubled and freed.

337.
353.
185.
222.
227.

9. Under the title of *African* Councels almoſt 20 are mentioned by the *Summuliſts*, whoſe Canons are ſo promiſcuouſly collected in one Volumn, that they are hardly diſtinguiſhable by thoſe that lived after. 2. Of the 15 *Carthagenians* the ſixth is more worthy obſervation, by which the ſubtleties of the *Roman* Popes are diſcovered in obtruding a ſuperſtitious Canon of the *Nicene Counſel*, for the receiving appeals. 3. Moreover the three firſt, concerning the diſapprov-

Vid. Baron. An. 304. *n.* 32. *l.* 349.

ing

ving of the baptiſm of Hereticks, between *Cyprian* and *Stephanus*, do manifeſt, that there is not ſo great an inequality of authority, as that the *African* ſhould yield to the full power of the *Roman*. 4. Above the reſt, we meet with worth the obſerving, the *Milevetan* Synod, in which *Pelagianiſm* by the Biſhops was wholly confuted. 5. The Councel of *Hippo* collects, and contracts the more convenient Canons of other Synods. 6. In the *Cavernan* Councel there is obſervable, a notable Skirmiſh between the *Primianiſts* and the *Maximianiſts*, which often happens to mad-brain Schiſmaticks, who when once they have forſaken the Church, they do not long agree among themſelves, *Aug.* in *Pſ.* 36. 7. To which alſo may be referred the *Bagian Councel*, where 340 Biſhops are gathered together by *Primianus* of *Carthage*, they put down *Maximinus* and his followers to the loweſt Seats. *Auguſt. cont. Creſonium. l.* 3. *c.* 53. The *African Councels* are more diligently collected and publiſhed by *Julius*. *Long.* p. 342.

10. Among the *Britain Councels* theſe are noted above the reſt. 1. At *Wincheſter*, in the time of *Edgar* under *Dunſtane*, where a wooden Croſs gave a ſuffrage againſt the marryed Prieſts; whence theſe Verſes,

Humano more Crux præſens edidit ore,
Calitus effata, quæ proſpicis hic ſubarata,
Abſit ut hoc fiat, & cætera commemorata.

Like man, the Croſs this Heaven-begotten word
Utter'd, which this ſubſcription doth afford,
Be it not ſo, and ſuch like no record.

2. At *Oxford*, by *Stephen Langthon* Arch-Biſhop of *Canterbury*, who diſtinguiſh'd the Bible into chapters, and did illuſtrate it with Commentaries: from him we have Excommunications, and 48 Conſtitutions concerning the right Government of the Church, which *Linwood* here and there inſerts in his Provincials; they may be read together in *Binius*, *Longus*, and others. 3. At *Claringdon*, under *Henry* the ſecond,

John of *Oxford*, by the Kings command being Preſident; in this are eſtabliſhed 16 chapters of Engliſh cuſtoms, as *Matth. Paris* relates: which the Romans reliſh not, as is manifeſt by their cenſures, it [condemned] and [tolerated] each being mentioned by *Longus*. 4. The Councel under *Edward* the ſixth, in which 39 Articles of the Engliſh Confeſſion was concluded and confirmed. 5. The Synod under the ſame Perſon, from which we receive the *Engliſh Liturgy* which now we have, compoſed by ſeven Biſhops and four Doctors, and confirmed by the publick conſent of the Church: which (as alſo the preceding Articles) the ſucceeding Princes *Elizabeth*, *James* and *Charles*, ratified and commended to Poſterity. 6. The *London* Synod, in which 141 Conſtitutions, relating to the pious and peaceable Government of the Church, preſented to King *James* by the Biſhops, and others deputed by the Church, meet together, are worthily confirmed by his Regal Authority. 7. The Councel at *Peeth* in *Scotland*, where were Articles concerning adminiſtring the Sacrament to the Sick. 2. Concerning private Baptiſm, if neceſſity required. 3. Of Confirmation. 4. Of admitting Feſtivals, and 5. Of kneeling at the Receiving of the Sacrament (though the Sectaries ſnarl at it) and it allowed of venerable Cuſtoms. If any deſire more knowledge in theſe *Britain* Affairs, that famous Interpreter of Antiquity, D. *H. Spelman*, will abundantly ſatisfie him: There is extant a more full declaration and defence of the Synod of *Perth*.

INQUIRIES.

Whether
1. National Councels do more immediately oblige the Subjects thereof than General Councels which are more remote?
2. The Infallibility of the Pope being granted, there is need of any Councel, especially the *Italian*?
3. *Zosimus*, *Boniface* and *Celestine*, did fraudulently obtrude upon the *Africans* the Canon of the first *Nicene Councel*?
4. S. *Augustine*, and other Dissenters, in the sixth *Carthaginian* synod, did dye excluded from the communion of the *Roman Church*?
5. The Synod of *Brixia* could lawfully depose the Pope?
6. The Decrees of a *General Councel*, can, for any pretence, be abrogated by a particular Synod?
7. The Laity have only a receptive, not a preceptive Authority in commanding the Rites of the Church?

CHAP

CHAP. IX.

Of *Conferences.*

1. Ecclesiastical Conferences are meetings of some Divines; in which nothing is Canonically determined, but the Opinions of Dissenters are brought to tryal and discussed.

2. And that either,
   1. By the order of some publick authority.
   2. By a private arbitrary Convention of Learned Men.

3. Publick Conferences of the first Classes have been either with
   1. The dissenting *Brethren.*
   2. The *Papists.*
   3. The *Lutherans.*
   4. The *Anabaptists.*
   5. The *Remonstrants.*
   6. The *Anti-Trinitarians.*
   7. The *Disciplinarians.*

4. For

4. For composing the differences of the Brethren, have been Conferences,

1. At *Martpurge*, concerning the removing the difference about the Eucharist, *Adam in vit. German. Theol. p.* 30. 1526
2. At *Spira*, where the name of Protestants was first heard, *Alsted. Chron.* 162. 1529
3. The *Smalchaldican*, where were present the *Brittain* Ambassadors, and others, that the League of the Reformed might be ratified. *Idem.* 1539
4. The *Interimistican*, concerning Pacification in which is written the Conciliatory book of *Augusta*, which by reason of the scope of the Disputants, raised an indifferent War, which was expired in the form of *Passavius*. 1548
5. At *Altenburge*, among the *Lutherans* concerning Justification, *Adam. p.* 913. as also afterwards performed among the same at *Quinlingberge* concerning Ubiquity, *Idem* 622. 1569 1583
6. At *Torge*, concerning divers Articles of Religion, *Id. pag.* 649. as afterwards in a Conference at *Bipont*, *Id.* 780. and at *Baden*, *Id.* 655. 1570 1585 1589
7. At *Hetzburge*, about the book of Concord. *Id.* 750. 1598

5. Th

5. The more eminent Conferences with the Papiſts, are

1. At *Wormes* two, the firſt, *An.* 1541. *Sled.* in that year, *Adam. p.* 338. The ſecond concerning divers Articles of Religion, *An.* 1557. *Adam. p.* 349.
2. At *Ratisbone* three, the firſt, *A.* 1541. The ſecond, 1546. concerning divers Articles of Religion by the ſame. The third concerning the Judge of Controverſies, *An.* 1601. which is fully extant, by many either approved or handled.
3. At *Poſſiaw*, *An.* 1561. concerning divers Eccleſiaſtical matters, *Sleid. Adam.*
4. At S. *Germans* in the ſame year, concerning the ſame matters. *Adam.*
5. At *Mompelgard*, concerning the Sacrament, and the Perſon of Chriſt, *An.* 1586. where *Beza* is the chief Diſputant. It is intirely extant.
6. At *Oxford*, in which *Cranmer* Arch-Biſhop of *Canterbury*, *Latimer* Biſhop of *Worceſter*, and *Ridley* of *London*, were invincible champions of the Truth, and ſuffered Martyrdom, *Fox Martyrol.*
7. At *London*, the firſt in the time of Queen *Mary*, in which *John Philpot* excellently acted his part. The ſecond, in the beginning of Queen *Elizabeth*; where the Papiſts challenged (as the armed *Ephraimites*) to a combate, ſcarcely without laughter yielded themſelves.

6. Between

6. Between the *Calviniſts*, or *Zwinglians* (as they ſay and the *Lutherans*, there was a Conference. 1. At *Malburn* concerning the Lords ſupper, and the Majeſty of Chriſt. 2. At *Wittenburge*, between *Urbanus*, *Pierius*, and *Hunnius* and other *Lutherans*, 3. At *Francofurt*, *Caſimire* the *Palatine* procuring it. *Alſted.*

7. Conferences with the *Anabaptiſts* frantick perſons, and *Enthuſiaſts* are theſe ††††††††

8. With the *Remonſtrants* eſpecially is that Conference at the *Hague*, publiſhed diverſly by diverſe, as a Prologue to which was the conteſt between *Ameſius* and *Grevinchovius.*

9. Conferences with the *Anti-Trinitarians* are 1. At *Geneva* of *Calvin* with *Servetus* †††††††

10 Private Conferences may be added to theſe, as 1. The *Vinarian*, *Strigelius* and *Illyricus*, concerning free-will, *Adam. p.* 474 2. At *Argento*: between *Illyricus* and *Jacobus* of *Andrea*, concerning Original ſin. 3. At *Swalback* between *Parem* and *Melhuſius* and other *Jeſuites.* 4. At *Fontbellack* between *Peronius* and *Dn. Pleſſis.* 5. At *Paris* between *Du Moulin* and *Guntyr.* 6. Of *Fulk*, *Hanmer* and *Chark*, with *Campian* the *Jeſuite.* *Reinold* with *Hart*, which is full of Learning, to which others, which may be met with of the ſame kind, may be added by the Studious.

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Of Councils.

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A Catalogue of Councels.

CAP. 2 of Judaical Councels.

Such have been meetings
1. At *Sichem*,
2. At *Hierusalem* the first
3. At *Carmelita*
4. At *Hierusalem* the second
5. At *Hierusalem* the third
6. At *Hierusalem* the fourth
7. The *Synod of the Wise*, p. 6

pag. 5.

CAP. 3. Of Apostolical Councels.

Such Councels are commonly noted
1. *For substituting* Mathias *in the place of* Judas,
2. *For the Election of seaven Deacons*,
3. *For not pressing the Ceremonial Law*,
4. *For the toleration of some legal Ceremonies for a time*,
5. *For the meeting wherein was composed the Apostles Creed, every one of them contributing his part*,
6. *For the meeting which obtruded to the Church 85 Canons of doubtful Credit, under the notion of the Apostles Authority*,
7. *At Antioch.*

p. 9

CAP. 4. Of Latine Oecumenical Councels, or Eastern.

The more famous of them were
1. The *Nicene* the first, *p.* 12.
2. Of *Constantinople* the first
3. Of *Ephesus* the first

pag. 13.

4. Of *Chalcedon* p. 14.
5. Of *Constantinople* the second p. 15.
6. Of *Constantinople* the third p. 16.
7. The *Nicene* the second p. 17.

CAP.

CAP. 5. Of Latine Oecumenical Councels or Western.

These run parallel with the Greek
1 At *Ariminum*, p. 21.
2 The *Laterane*, p. 22, 23.
3 At *Lions*, p. 24.
4 At *Vienna*, } pag. 26,
5 At *Florence*, }
6 The *Laterane* the fifth, p. 27.
7 At *Trent*, p. 28.

CAP. 6. Of Controverted Councels

Of which sort are
1 At *Constantinople* the fourth p. 31.
2 At *Sardis* }
3 At *Syrmina* } p. 33.
4 At *Quinisext* p. 34,
5 At *Francofurt* p. 35.
6 At *Constance* p. 36 37.
7 At *Basil* p. 38.

CAP. 7. Of rejected Councels.

Among these are noted above the rest
1 At *Antioch* p. 41.
2 At *Millaine* p. 42.
3 At *Seleucia* p. 43.
4 At *Ephesus* the second p. 44.
5 At *Constinople* p. 45.
6 At *Pisa* the first p. 46.
7 At *Pisa* the second p. 47.

CAP. 8. Of National Councels.

They are distributed into
1 *Italian* p. 49.
2 *Spanish* p. 50.
3 *French* } p. 51.
4 *German* }
5 *Eastern* } p. 52.
6 *African* }
7 *Britain* p. 53.

CAP.

Ecclesiastical Conferences are meetings of some Divines, and such were

- 1. By order of publike authority of which Classis are those with
  - 1. The *dissenting Brethren* for composing of their *differences* viz.
    - 1 At *Marpuge*,
    - 2 At *Spira*,
    - 3 The *Swalchaldican*,
    - 4 The *Interimistican*,
    - 5 At *Altenburg*,
    - 6 At *Hetzburge*,
    - 7 At *Torge*
    - P. 17.
  - 2 The Papists the more eminent of which are
    - 1 At *Wormes*,
    - 2 At *Ratisbone*,
    - 3 At *Possiatz*,
    - 4 At *St. Germain*,
    - 5 At *Montmorency*,
    - 6 At *Oxford*,
    - 7 At *London*.
    - P. 17.
  - 3 The *Lutherans*, *Calvinists*, *Zwinglians* amongst themselves
    - 1 At *Malburn*,
    - 2 At *Wintenberg*
    - 3 At *Francofurt*
    - P. 58.
  - 4 The *Anabaptists*, **** ibid.
  - 5 The *Remonstrants* especially that at *Hague* **** ibid.
  - 6 The *Anti-Trinitarians*, at 1. At *Genova* **** ibid.
  - 7 The *Disciplinarians* ibid.
- 2 A private arbitrary disputation of Learned men, to which may be referred these
  - 1 The *Vinarian*,
  - 2 At *Argenter*,
  - 3 At *Swalbach*,
  - 4 At *Fontrollack*,
  - 5 At *Parry*,
  - 6 Of *Fulk*, *Hanmer* &c. with *Campion* the Jesuite,
  - 7 Of *Reinolds* with *Hart* ****
  - P. 57

FINIS.